



# CONTENTS

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Vol. 11                      The Catholic Library World                      No. 4

Public Education, Books and Libraries in Colonial South America . . . . .	99
Reverend David Rubio, O.S.A.	
The Gallery of Living Catholic Authors . . . . .	111
Sister Mary Joseph, S.L.	
Cataloging and Classification Notes . . . . .	116
Edited by Reverend Thomas J. Shanahan	
News and Notes . . . . .	118
<i>Norme per il catalogo degli stampati</i> . . . . .	121
Reverend Colman J. Farrell, O.S.B.	
New Books . . . . .	123
Book Reviews . . . . .	125

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## Public Education, Books and Libraries in Colonial South America

By REVEREND DAVID RUBIO, O.S.A., Curator,  
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The history of Spain in America is studied today more in the light of historical data and impartial investigation than ever before. The long, romantic and unsubstantial tirades notorious in official speeches on the anniversaries of independence are things of the past. The most surprising feature in speaking of this problem, as well as of the colonization in general, is that the Spaniards themselves have blundered the most, from the fanatic Las Casas to a few who today remain biased and prejudiced. And it should not be forgotten that several North Americans and Europeans must be reckoned among the outstanding writers who in the light of history have done justice to the epic work of Spain in the domains of the New World: Lummis, Marius André, Shepherd, Belaúnde, Pereyra, Zaldumbide, Grisanti—a veritable legion of scholars utilizing concrete data and corroborating with documents to re-establish historical facts.

Referring in particular to the instruction that was being imparted to America during the colonial period, the writings of Pereyra may be said to be definitive as far as anything can be termed definitive in this world of relativities. His dispassionate, scholarly work is asserting itself more and more each day as his scientific honesty is confirmed by an ever-increasing volume of monographs and studies.

In answering Mariátegui, Belaúnde in

*La realidad nacional*,<sup>1</sup> sets a milestone of great permanence along the route to the reconstruction of the history of colonial Spanish America. None of Belaúnde's four salient points can be disregarded. The most important point that he makes for our study is the work of the missionary in the field of education. The *épopée* of the education of the Indian by the missionaries, notwithstanding the writings of Boltec and other historians like Vasconcelos, has not yet been written with complete understanding and justice. It is perhaps too colossal an undertaking. Of course, the task is beyond the enterprise of one man alone.

Without exception, all chroniclers of the religious orders emphasize that the missionary must instruct the Indian not only in the Christian doctrine, but also in the art of reading and writing as well as in the diverse occupations of civil life. Calancha, the most picturesque religious chronicler of Peru, no doubt due to the fact that he was a Creole, says: "Another of the precepts that the Superiors impressed upon the missionaries was that both morning and evening, they should impart the Christian doctrine to the Indians, making it understandable to them, instructing them in the laws of God and in everything else pertaining to the Christian religion. In dealing with them they

1. Víctor Andrés Belaúnde, *La realidad nacional*. (Paris, Editorial "Le Livre Libre", 1931.)

should endeavor to elevate them to Spanish standards in those phases of living that would not impair their own character and nature, in such a manner that, imbued with a sense of honor, they might gradually forget obscene habits and vile deeds. This, however, should be accomplished in such a manner that they should not be lead to vanity and self-indulgence, but rather they should be coached in moral habits and virtues so as to make them honest and estimable. 'Schools should be opened for them wherein they can learn to read, write, and count.' They should be taught civics and trained in manual arts so that they will be equipped for honest work. They should be prepared to become carpenters, painters, tailors, and silversmiths, or fitted for other skills proportionate to their ability and of advantage to their tribesmen. Also, it was recommended that they be taught music, to sing and chant with organ accompaniment, to play the flute and other musical instruments so that their tempers might be softened and their idolatries forgotten."<sup>2</sup>

Vasconcelos in his book, *Indología*, does not hesitate to assert that any enterprise aiming at popular education, and mainly Indian education, has to follow in the missionary's footsteps, adding that the efforts of the missionary have never been surpassed and have not even been equalled by the educators who came after the era of the Colony.

As I intend to give only a brief outline of the educational work accomplished in general during the existence of the Colony, I must abstain from quoting innumerable references. The work of Fray

Pedro de Gante alone would entail the writing of a thick volume. It was he who founded the first industrial school in America in the Convent of San Francisco in Mexico. This center was a kind of informal university with an elementary school, a school of fine arts and higher education for adults, as well as an elementary training school in medicine for nurses. Out of it came a host of Latin scholars, singers, musicians, embroiderers, stonecutters, sculptors of religious images, painters, tailors, shoemakers, and craftsmen in many fields. The university was attended by one thousand children, and an equal number of adults received instruction and training in the mechanical arts and crafts. Of no less importance was the College of Santa Cruz de Tlaltelolco, founded by Bishop Zumárraga, in which grammar was taught by Spanish teachers and the Indian languages were taught by natives. There Latin prayers are known to have been composed by Aztecs and speeches in Indian languages written by Spaniards. As Pereyra says, such an institution constituted a center for culture and the communion of souls. Bishop Zumárraga also introduced instruction for girls and created no less than eight schools for them. Not only did the religious orders vie with one another in the propagation of culture, but the secular clergy likewise deserves recognition for meritorious contributions for the furtherance of cultural work.

Bishop Vasco de Quiroga of Michoacan is worth a legion. His epic work is thus summarized by Francisco Javier Alegre, an historian whose veracity cannot be contested: "He ordered that all the diverse mechanical trades be distributed among the centers of population so that

2. Antonio de la Calancha, *Coronica moralizada del Orden de San Agustín en el Perú con sucesos egenplares vistos en esta monarquía*. (Barcelona, P. Lacavalleria, 1639.) p. 352.



the particular trade assigned to one group of Indians be not engaged in by inhabitants of another's locality. Thus, cotton factories were established in one place, feather-work in another, copper, silver, and gold work in different regions. Painting, sculpture, music for the church service—each had their craftsmen and designated locality. In this way the children learned the trade of the parents and perfected it. Idleness and licentiousness, the latter a fatal consequence of the former, were unknown. The entire country was active. Villages were interdependent. This fostered charity and mutual love, and at the same time, the constant commercial intercourse yielded an abundance of all the necessities of life." Of Vasco de Quiroga it has been said by his family and friends that his only possessions were "breviaries and hospitals", but the breviaries comprised more than six hundred volumes summing up all knowledge of his time, and the hospitals were veritable towns where work was done in common for the community. With a six-hour working-day, men labored to support and help the destitute Indians, orphans, pupils, widowers, widows, old men and women, healthy and sick, crippled, blind, and those committed to asylums.

In the matter of philological and ethnological studies, a mere bibliography would amount to enormous proportions. More than fifty languages were cultivated in the books and translations, and the Spaniards had to learn many more in order to convert the Indian race. The grammars, vocabularies, catechisms, etc., are even today the basis of modern studies in that field. There were missions, as in Mexico, where the Lord's prayer was printed in fifty-eight languages. Let us hear what Fray Bernardino de Sahagún,

one of the most renowned missionaries, has said in this respect: "I, Fray Bernardino de Sahagún, a professed friar of the Order of St. Francis and Observant thereto, born in the town of Sahagún de Campos, by order of the Most Reverend Father Francisco Toral, Provincial of this Province of Santo Evangelio, and thereafter Bishop of Campeche and Yucatan, have written twelve books on divine matters, or more properly speaking, referring to the idolatrous proclivities and human behaviour of the natives of New Spain. The first deals with the gods whom the natives worshiped; the second tells of the festivities and homages with which they honored them; the third treats of the immortality of the soul and the places souls were said to go after they left the body, and the exequies or funeral rites held for their dead; the fourth deals with the judiciary astrology used by the natives to learn the good or bad fortune of the newly born; the fifth relates the auguries and omens these people used to prognosticate events; the sixth treats the rhetoric and moral philosophy of the natives; the seventh deals with their natural philosophy; the eighth studies their masters, their habits, and manner of conducting matters of public concern; the ninth discusses their merchants and tradesmen and their mechanical crafts and customs; the tenth records the animals, birds and fishes in this land as well as the trees, herbs, flowers, fruits, metals, stones and other minerals. The title of the twelfth book is *La conquista de Méjico*. These twelve books with a treatise on art, a vocabulary, and appendices were printed in 1569. . ." This, however, is not the only work of real merit. Similar monuments of culture can also be found in Peru and the other colonies.

As an element of culture printing was very important. It was not utilized, as has often been said, with the sole purpose of augmenting the catechesis of the Indian. One printing press was already functioning in Mexico in 1536, printing not only "catechisms and confessionals", but every type of work, including medicine and the military and nautical arts. Printing reached Lima in 1582 and spread to Guatemala in 1660, to Paraguay in 1705; Cuba in 1707; Nueva Granada in 1738; Chile in 1749; Quito in 1760; and to Río de la Plata in 1760.

The intellectual productivity of the colonies should not be judged by the number of books published in America. It would be a grave error. Many writings by Creoles and by Spaniards residing in the different viceroyships and governorships were published in Spain and not in America. The history of printing alone is not an adequate indication of the history of culture. Some of the monumental works written in America such as those of Fernández de Oviedo, Bernal Díaz del Castillo and those of the Padres Acosta, Cobo, Mendieta, and Velasco—each of them of great cultural significance—were not published in America, and some were not published even in Spain until the present age. Nevertheless, works of far-reaching significance, such as that of Padre Bertoni on the language of the Aymaras, were published in America because they were absolutely necessary for the spread of the gospel.

There were schools for the children of the Spaniards throughout the colonies, but here also some grievous errors have been charged by judging the instruction in the colonies in those remote days by the criteria or standards of the twentieth century, forgetting that the cultural levels

were scarcely higher even in the more advanced European countries at that time.

Both Altamira and Pereyra, with a wealth of detail which I cannot repeat here, affirm that wherever the Spaniards established themselves, they founded schools. These assertions are becoming more evident each day. When monographs on the education in each of the colonies are completed, as is now being done, it will be plainly seen by the documents that the affirmations advanced on this subject by the majority of writers of the nineteenth century and early twentieth century are groundless and baseless. I know and have evidence gathered from letters of several of these writers, that they are far from affirming today what they then wrote. Only once in a while there emerges a writer of the caliber of Mariátegui, of lofty merit, no doubt, but blinded by passion and sectism. Belaúnde has already replied to him in a masterful manner in his *La realidad nacional*. However, returning to the subject of the schools, by this time we know the names of the principal teachers of primary instruction in almost every American village. The city council of Mexico City retained Gonzalo Vázquez de Valverde as a teacher of elemental subjects. Jerónimo Lebrón, one of the conquerors of Nueva Granada (Colombia), brought Pedro García Matamoros as a tutor for the children of Spanish parentage. Recent research reveals the existence of an application made by a certain Francisco de Victoria to the Governor of Buenos Aires petitioning that he be permitted to take charge of the "administration, education, and teaching of the catechism to the children of the inhabitants of the new city." The Argentine writer Pablo Cabrera calls attention to a curious

will left by a resident of the city of Córdoba del Tucumán who owned a ranch at Calamuchita in 1592, in which he declared the satisfaction he experienced from instructing the children of the conquerors and first colonizers of Nueva Andalucía.

Cabrera brings out the following fact, mentioned also by Lassaga, that "the first instructor in Córdoba, Pedro de Vega, wanted to leave the city, and was ordered not to do so, but to continue serving God and the Republic under the penalty of two hundred Castillian pesos to be forfeited to His Majesty's Government. He disobeyed and was sentenced to pay the sum." Carlos Pereyra sees in this incident the principle of compulsory education.

In the *Guía política, eclesiástica y militar del virreynato del Perú . . .* by José Hipólito Unanue one can see that there were also schools for women which were a little more advanced. For the Indians there were schools of all doctrines, and it is well to remember what Bishop Zumárraga used to say in discussing the need of printing the *Doctrina Mejicana* by Parde Córdoba: "It is of the utmost importance that the book be printed . . . as there are so many Indians who know how to read. . ."

A *cédula* of Ferdinand the Catholic, dated at Valladolid, January 23, 1513, stated: "At the age of thirteen all children of the chieftians shall be taken to the Franciscan friars who shall teach them to read and write and the catechism." I deem it unnecessary to emphasize the fact that the Indians did receive instruction, as this is evident from all the chronicles of the religious orders.

Universities. Emperor Charles V is-

sued a *cédula* September 21, 1551, stating:

In order to serve God and the public welfare of our kingdoms, it is convenient that our vassals and natural subjects have therein universities and centers of general studies where they may be instructed in all the sciences and faculties. We, therefore, because of our great love and our desire to favor and honor those who live in our Indies, and in order to banish the darkness of ignorance from there forever, hereby create, establish, and order to be founded in the city of Lima, of the Kingdom of Peru, and in the city of Mexico, of New Spain, a university or center of general studies in each respectively, and it is our will to grant to all those persons that may be graduated in the said universities the enjoyment of all the privileges and exemptions in our Indies, Islands, and Tierra Firme de Mar Oceano, now enjoyed by those who are graduated by the University of Salamanca.<sup>3</sup>

The Imperial and Pontifical University of Santo Domingo was founded in 1538. Later other universities were founded: the University of Santa Fé de Bogotá (1573); Córdoba del Tucumán (1613); the University of La Plata (Charcas, Chuquisaca or Sucre) in 1623; Guatemala (1675); Cuzco (1692); Caracas (1721); Santiago de Chile (1728); the University of Habana (1782); the University of Quito (1791).

These universities were, so to speak, governmental or official, but even before they were founded studia generalia were already in existence due to the work of religious orders. For example, the Dominican fathers instituted a center of

3. The full text of the royal decrees is found in the extremely rare *Cedulario de Encina* which was printed in Madrid in 1596. The above cited translation is from Dr. Carlos E. Castañeda, "The Beginnings of University Life in America", *Preliminary Studies of the Texas Historical Society* (July, 1938), Vol. III: 4, p. 14.

learning in Hispaniola, and in Mexico the Franciscans established colleges for the Indians in Tlaltelolco, and for mestizos in San Juan de Letrán and La Concepción before the university was founded. In addition, there were numerous centers of learning founded by the Jesuits which in many cases substituted for the university, as in Guatemala where a college had been functioning since 1551. The University was founded in 1675. Prior to the foundation of the University of Santa Fé de Bogotá, colleges had been in existence some twenty years, as in Popayán where the Indians staged comedies in Latin. A college for mestizos had been founded in 1555.

In order that it may not be further asserted that instruction in the majority of those centers was exclusively confined to the upper classes, it must be remembered that although the king ruled that "the colored races should be excluded from higher education", the latter were received by the religious orders. It is worth while emphasizing this particular point, as Belaúnde says, by presenting irrefutable testimony, namely, that of the interested parties themselves. In a pamphlet published in Lima in 1812 containing the speeches made in the Court of Cadiz on behalf of the right of the mestizo to vote, the following appears: "In every classroom of Latin and rhetoric children of all castes, Indians, and negroes are taught without discrimination. There are also several colleges and pontifical universities belonging to religious orders where philosophy and theology are taught to the youths of all social strata and color. The religious bodies of this city have saved us from the ignorance to which we were doomed by the misleading policy of the secular rulers of Spain."

At the same time, it is well to remind the reader that this policy which excluded the colored races and even plebeians in general from higher education was not exclusively the policy of the sovereigns of Spain. The very illustrious and enlightened fathers of the Encyclopedia; Voltaire, Diderot, Rousseau, d'Holbach, etc., flatly denied the desirability of giving "higher education to the lower classes". Daniel Mornet in his classic work *French thought in the eighteenth century* has the following passage: "They (Encyclopedists) believe, for example, that the only instrument of progress is intelligence and that it is an infallible instrument; they should, therefore, have demanded the diffusion of education. But in the eighteenth century it was the Church which endeavored, and quite successfully, to multiply the primary schools. Neither Voltaire, nor d'Holbach, nor Diderot, nor Louis Sébastien Mercier, nor Rousseau, nor many others whom we might name demanded equal educational opportunities. They thought that the diffusion of education was practically impossible and dangerous, and the philosopher-procurator, La Chalotais, summed up their opinion of the matter in his *Essay on national education*: 'The welfare of society requires that the knowledge of the people should not extend beyond their daily occupations.'"<sup>4</sup>

We shall not deny that education for upper classes under the State as well as democratic instruction under the Church were slack in the development of the experimental sciences, and that during the period of decadence the subtlety of verbalism reigned supreme in most of the

4. Daniel Mornet, *French thought in the eighteenth century*. (New York, Prentice-Hall, 1929). English tr., p. 181.



colleges. But as Belaúnde very adroitly points out in his magnificent work "in spite of these degenerations, scholastic education excelled in two of the fundamental disciplines: deductive logic and ethics. Lasserre in his recent lectures on Neo-Thomism at the Sorbonne has recalled that Scholasticism was a vigorous exercise and preparation for rationalizing, for analysis, and for verbal preciseness. And as far as ethics is concerned, the contrast between its clear and solid principles and the disorientation of modern times which Faguet brands as the rejection of morals, makes itself forcefully evident."

Unquestionably today, thanks to experimental science, we have better objective instruments to observe "changing" reality, but in the majority of cases the two subjective values of absolute necessity in life, namely, clear reasoning and right ethical criteria, are many degrees inferior in comparison with other epochs in history. It may be conceded that during the colonial epoch, especially during the seventeenth century and at the beginning of the eighteenth century, there was no great advancement in the experimental sciences, but there existed, as in the Middle Ages, a philosophy. Today we have science, but no philosophy. The spiritual anarchy in which we find ourselves is due in its entirety to the lack of an eternal metaphysics, the latter having been replaced since the eighteenth century by a series of subjective creations having neither consistency nor transcendence. Until the long-wished-for conciliation between the principles of science and *philosophia perennis* is achieved, our materialistic progress will be a failure, as is the case in the present world. If the colonial epoch did not give us great ad-

vance in the field of chemistry nor in the field of biological investigation it left to us, on the other hand, a clear ethical concept of life and a strong sense of eternal values. In the nineteenth century, a utilitarian, materialistic, and agnostic century, those values were disrespected and nearly all of the works published with regard to Spanish colonization burst forth in reproaches and diatribes lamenting the "long night of horrors and dense shadows under which an innocent America groaned". Fortunately the criteria have somewhat changed in the twentieth century. Philosophy today follows very different courses in France, Germany, and America. Eternal values are again on the tapis and the serious world crisis through which we are passing and which is essentially provoked by materialism, accentuates more and more the return of *philosophia perennis*. Those categorical, dogmatic, and unilateral affirmations of the nineteenth century asserting the omnipotence of science to solve all problems of life, and proclaiming the failure of metaphysics and religion cannot be repeated in the twentieth century. We are today realizing the tragedy of historic materialism and the supremacy of science. Both Renan and Marx announced to the world that science would replace philosophy and religion, but in spite of those pronouncements, the most scientific study of the world conducted in the pasty eighty years plainly shows that "mystery is not dead", as Berthelot believed.

Today science is cautious in making assertions regarding the mysteries of life and religion. It will suffice to recall the questionnaire sent by the newspaper *Figaro* to forty savants of the Academy of Sciences concerning the relation of religion to the sciences. In one word, those



dogmatic criteria of the nineteenth century which condemned Scholasticism, the Middle Ages, and Spanish colonization cannot be used today. It cannot be said that verbalism and subtlety were rampant in the colonial university. Monuments of great worth have been made to experimental science, especially during the second half of the eighteenth century when an amazing awakening rivaled that which was taking place in Europe. The awakening was accomplished by the Creoles and was extraordinarily transcendental. A brief list of the main figures will suffice to convince us of the interest of the movement. In Peru by the end of the seventeenth century Dr. Peralta Bar-nuevo, author of *Lima fundada*, commanded the attention of European savants. He wrote verses in eight languages and he wrote on all matters of human knowledge: mathematics, anatomy, law, botany, and history. His *Observaciones náuticas*, *Nuevo beneficio de los metales*, *Aritmética especulativa*, and his treatise, *Del origen de los monstruos*, should not be forgotten. In his capacity as chief Royal Cosmographer and as an outstanding engineer Peralta published an official calendar, *El conocimiento de los tiempos*, and *Lima inexpugnable* in which he advised the founding of a citadel. As a playwright he imitated Calderón, Corneille, Molière, and the Greek and Latin classics.

A work similar to that of Peralta was being done in Mexico by Carlos de Sigüenza Góngora, an encyclopedist who popularized difficult matters of human knowledge, although his literary taste is flowery. (We should not overlook the fact that Gongorism was in style.) Another Peruvian scholar of those times, although not yet well known, was José

Eusebio Llano Zapata, the most active propounder of the scientific awakening. This erudite man truly deserves the name *autodidacto* (self-taught), considering that with no other foundation of learning than the grammar school he became a humanist and taught Greek for his living. He left Peru and travelled through America and Europe. Without doubt his most famous work is the *Resolución físico-matemática sobre los cometas*.

Zapata was without question one of the most determined protesters against excessive oral teaching and scholastic subtleties in the classroom. In assailing such teachings, he expresses himself as follows: "All such mental attitudes, abstract reasoning and debates are nihil; every step taken in this direction is a loss of time, blighting the mind of youth and ruining their talents; such confusing disquisitions are inevitable stumbling-blocks to the spirit of man, advantageous neither in the physical nor moral sense. On the contrary, considering the matter very carefully, those abstractions and discussions render all the operations of the intellect practically useless, causing the mind to lapse into a kind of stupidity, madness, or mania, if not into a state of Pyrrhonism. Would that all teachers become aware of such errors and then banish from the schoolrooms all countless sophistries and impertinent follies with which the extravagant lucubrations of Peripateticism have them hamstrung. All these hazy theories are nothing but tricky deceptions unworthy of the classroom and commonly serving no better purpose than to deceive the fools and to mislead the naive."<sup>5</sup>

5. Angel Grisanti, *La instrucción pública en Venezuela. Epoca colonial. La independencia, y primeros años de la república. Epoca actual.* (Barcelona, Araluce, 1933.)

In addition to Zapata, we cannot forget the famous Espejo of Ecuador, Francisco Javier Eugenio de Santa Cruz y Espejo, a revolutionist of great consequence. His *El nuevo Luciano o despertador de ingenios* exerted a powerful influence not only over all colonial America, but also in Spain. Espejo, as Zapata, deplors the decadence of learning in the official centers of instruction. Assailing the Scholastics, he alleges that the function of thought cannot be dependent either upon logic or the art of thinking, nor much less upon the reading or study of many subjects, but rather upon the nature of the intellect itself. The essence of intellect is thought, according to Descartes, or dynamic force or virtue which is purer and nobler, according to more widespread opinion. Moreover, Espejo advised all who had no knowledge of Greek or Latin to study French, especially the medical student, inasmuch as the principal works of science are written in that language. Espejo cites Feijóo, the Portuguese writer Verney, Erasmus, Thomas More, the German author P. Crescent Krisper, Muratori, and the Frenchmen Montesquieu, Rousseau, Voltaire, Pascal, Boileau, Fleury, Bossuet, Fénelon, Mabillon, Bourdaloue, and several others. This constitutes indisputable proof of the extent of European culture in the colonies in spite of official prohibitions. As Pereyra says, it is well to observe that the purely verbal, and inferior, method of presentation of university instruction was not so general as is believed since Espejo, and before him Zapata, bitterly criticized the methods. The very fact that there was a "conflict of methods", and advocacy for the elimination of abstractions and *lana caprina* debates makes it evident that there existed a reform movement. Espejo

and Zapata themselves are a proof of that movement. But in addition, we are in possession of further data which clearly demonstrate that "verbalism" was already passing in America and Europe, and in passing it must be said that this plague was not exclusively in Spain and her colonies as so often has been alleged. Padre Mangin was teaching the philosophy of Descartes in Quito in 1736; the Jesuit priest Aguirre, of the same city, commented on Leibnitz; Bacon was defended by Padre Hospital, and Professor Domingo Muriel introduced "el conocimiento puntual de la filosofía moderna" in the territories of the Río de la Plata as early as 1749. Dean Funes made reference to "the followers of Newton and Descartes who, crossing the ocean, introduced discord in the lecture halls where Aristotle, banished from Europe, was thought to rule peacefully".

In 1753 the study of anatomy was freely made in Lima and the professors, encouraged by Viceroy Guirior, introduced the latest European methods. In 1774, the Mexican author Benito Díaz de Gamarra published a treatise on modern philosophy entitled, *Elementa recentioris philosophiae*.

Francisco Javier Martínez de Aldunate, a resident of Buenos Aires, printed in 1790 his *Conclusiones*, a fundamental work in modern philosophy.<sup>6</sup>

The Encyclopedia was introduced in Peru by Friar Jerónimo Diego de Cisneros, and at the Convictorium of San Carlos, founded by Viceroy Amat, studies in higher mathematics and a course in modern philosophy by Father Cantier were offered. With the foundation of the Sociedad de Amantes del País, the *Mercurio*

6. Carlos Pereyra, *Breve historia de America*. (Madrid, Marqués de Urquijo, 39, 1930) p. 440.

*Peruano* makes its appearance. It was a truly encyclopedic review, sponsored by the Court of Spain and fostered by Viceroy Gil de Taboada, to which many distinguished philologists, literary and scientific men such as Unanue, Cisneros, Baquijano, Rossi, Calatayud, Cerdón and Ruiz contributed.

In the University radical reform was going on, and as Mendiburu points out in his valuable *Diccionario histórico biográfico del Perú*: "The University of Lima did not defend the obstacles that hindered the progress of enlightenment and the development of the mind; it sought truth with the same openmindedness with which it rejected prejudices. . . The defense of opinions and systems entirely opposed to those of Aristotle was freely made and encouraged by the University. . ."<sup>7</sup>

**Libraries.** A very important chapter in this brief description of instruction in Spanish Colonies should deal with the libraries founded by the Spaniards. From the early years of colonization the principal towns possessed good collections of books. The Augustinian Fray Alonso de la Veracruz was a remarkable man in public affairs as well as religious. The scion of an illustrious family who inherited great wealth, he resigned a professorship at the famous University of Salamanca to preach the gospel in the New World, he refused two bishoprics, declined appointment as Delegate General of the Augustinian Order in New Spain, rejected the office of Prior of the Convent of Madrid, and neither wished to discharge the duties of visitor of the American provinces. It was he who founded the College of San

Pablo in Mexico where he erected one of the most beautiful monuments and endowed the college with a select library beginning with the donation of sixty boxes of books he brought from Spain. Fray Veracruz continued adding volumes that came to his notice and that were not already in the library. In addition he gave a collection of globes, maps, and scientific instruments. The libraries of Mexico City, Tripitio, and Tacambaro are also due to his initiative and munificence, and it is worth noting that the four libraries give evidence of the profound studiousness of their founder, for there was scarcely a single book that had not been underscored and annotated by his hand. It was his habit to examine all new books that came in and from their contents he gathered subject matter for extraordinary lessons for his pupils, which he would give either after dinner or at other occasions.

Monseñor Agustín Piaggio<sup>8</sup> gives a very interesting list of books that were donated by clergymen and friars for the foundation of the public library of Buenos Aires:

*Histoire ecclésiastique* by l'Abbé Fleury, 76 vols.; the works of Heineccius and Ammianus Marcellinus; *Mundus subterraneus* by P. Kirker, 2 vols.; *Teatro de la legislación*; *Histoire universelle*, 43 vols., (French translation of a work by a society of British literary men); a work of Cardinal Tuschi, *El evangelio meditado*, 12 vols.; the well-known *Flora peruana y chilena, ó descripción y pinturas de las plantas del Perú y de Chile, según el sistema de Linneo*, 4 vols.; *Sistema de los vegetales de la Flora peruana y chilena*, 1 vol.; *Naturalis historia* by Pliny II, with

7. Manuel de Mendiburu (ed.), *Diccionario histórico biográfico del Perú*. (Lima, Librería e Imprenta Gil, S. A., 1934) Vol. X, p. 317.

8. Agustín Piaggio, *Influencia del clero en la independencia argentina* (1810-1820). (Barcelona, Luis Gil, Librero, 1912), pp. 175-194.

notes by J. Harduinus (1723 edition), 3 vols.; *Natural history* by a member of the London Royal Academy of Science, 1 vol.; *Catálogo de las curiosidades del gabinete del Sr. Dávila*, 3 vols.; *La vida de los filósofos ilustres* by Diogenes Laertius, with commentaries by Isaac Casaubon and others (Greek-Latin edition); *Conspectus medicinae theoricæ* by Gregory, 2 vols.; *Alphabetum juridicum* by Castejón; *Cuerpo de derecho civil romano* by Cristóbal Enrique Ferromontano; *Initia historiae universalis* by Daniel Noteblat, 1 vol.; *Erasto, ó el amigo de la juventud*; *Nuevo teatro del universo, ó geografía real*; *Histoire des ordres monastiques*; *Navegación práctica* by John Seller (English translation); *Teología de Berti*; *De jure et privilegiis militum*; *Scientia eclipsum ex imperio et commercio sinarum illustrata*; *Retratos y series de los reyes godos de España y de los castellanos austriacos* (Folio in Latin); *Historia de Toledo* by Pedro Roxas, 2 vols.; *El presente estado del Peru* (in English); *Física experimental* by Nollet; *Epitome historico cronologica gentium omnium, Patrioarcharum, Judicum, Regum et Pontificum populi hebraici*; *Portraits des rois de France*; *Dictionnaire abrégé des antiquités*.

In Valladolid, Michoacan, New Spain, the venerable Bishop Antonio de San Miguel quoted Montesquieu profusely for certain legislative reforms.

The Chilean writer Antonio Rojas carried from Europe to America *The history of America* by William Robertson. What is still more strange, the authorities allowed him to hold in his possession *Histoire philosophique et politique, des établissements et du commerce des Européens dans les Deux Indes* by Abbot Raynal, the most anti-Spanish book ever written. In addition, he had the *Encyclo-*

*pædia*, the complete works of Montesquieu, Feijóo, and Padre Almeyda. So Pereyra ask this question, "What books known in Europe were not known in Spanish America?"

And just as revealing as the above data and perhaps even more so is the testimony of the Liberator (Simón Bolívar) who asserted the following: "As a child, perhaps before the age of learning, I was given lessons in fencing, dancing, and horsemanship. Certainly, I did not learn the philosophy of Aristotle, nor the criminal codes, but very likely Mr. Mollien has not pondered as much as I over Locke, Condillac, Buffon, d'Alembert, Helvetius, Montesquieu, Lalande, Rousseau, Voltaire, Rollin, Berthel, and all the ancient classics, philosophers, historians, and poets; all the modern classics of Spain, France, and Italy and a great part of the English classics."<sup>9</sup>

In conclusion, I shall quote the well-known, learned writer of Venezuela, Angel César Rivas, author of *Ensayos de historia política y diplomática* who says: "On the subject of instruction as well as on those subjects related to human beliefs, there are many imputations cast against the Spanish regime. Spain, however, transmitted to the peoples created by her in America all the knowledge that her sons had accumulated wherever conditions made it possible to do so, as in Lima and in Mexico where Spain founded universities and earnestly contributed to the flourishing of letters and sciences. If teaching in the colonial educational institutions continually presented a marked theological aspect it was because officially, and in all the enlightened world of those times, in Paris as in Heidelberg, in

9. Angel Grisanti, *op. cit.*, p. 91.



Oxford as in Salamanca, the first place of honor was still held by St. Augustine, Sánchez, St. Thomas, and Suárez. It is impossible to imagine that a system of education which was lacking in the Spanish Peninsula should have been implanted in the colonies. At any rate, the conduct of the Spanish magistrates who allowed the introduction of books which fostered the interchange of ideas and facilitated the knowledge of scientific development in America will always be praiseworthy. The eminent historian Yanes was not guilty of exaggeration when he wrote the following sentences: 'It has been believed by some that the years which preceded the revolution were years of barbarism and cruelty. But justly speaking, the Spaniards gave to the colonies all they had. If a few fields of general instruction were closed, if the general curricula in the colonies comprised but few subjects, hardly were a great many more cultivated in the metropolis. The year 1810 saw the rise of a young generation eager for ideas, fond of letters, intelligent and thoughtful, and endowed with good taste and elegance of style. The galaxy of great men who exalted and glorified Colombia were the product of the colonial system.'<sup>10</sup>

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## The Gallery of Living Catholic Authors

By SISTER MARY JOSEPH, S.L., *Director,*  
*Webster Groves, Missouri*

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The call of our late Holy Father, Pius XI, to Catholic Action can be interpreted in one way only, namely—a call to *do something*, not merely to talk about what could or should be done, but what we individually can and will do, what we can offer as practical in combating the isms that are so pernicious in our own land. Our Bishops have organized a campaign that should be effective against immoral literature and splendid programs are being offered all over the United States by groups interested in promoting this great work inaugurated by our hierarchy.

As a very positive and practical way of assisting the cause of literature we are suggesting the furtherance of the aims and objectives proposed by The Gallery of Living Catholic Authors when it was organized in 1932. We submit the Gallery as an effective, constructive and intelligent instrument for promoting the greatest of the lay apostolates—the Apostolate of Catholic Letters.

The Gallery of Living Catholic Authors has primarily for objective the recognition of our living Catholic writers, the leaders of Catholic thought both here and abroad; and secondly the creation or the building up of a Catholic reading public, an intelligent enthusiastic Catholic laity who are willing to devote time and energy to a sincere promotion of Catholic letters. A laity who know the Catholic authors, who read their books,

talk about them, ask and demand their books at public libraries, who consult the many excellent guides and reviews in order to keep abreast of the output of Catholic literature. In fine, The Gallery of Living Catholic Authors was started to stimulate the literary consciousness of our Catholic people in acquiring an intelligent and effective grasp of conditions as they affect Catholic life and thought as interpreted by our Catholic writers.

The Gallery felt that the presentation of the contemporary Catholic literary personalities, the greatest of the leaders of contemporary Catholic culture, the powerful penmen who are showing forth the goodness, the truth, and the beauty of Catholicism in all the creative departments of fiction, poetry and the drama, would serve to stimulate interest in their works, would prove beyond doubt that the members of the Gallery of Living Catholic Authors are comparable in every phase of literature with the best of the un-Christian or the pagan writers who have undeniably captured the literary field.

The Gallery of Living Catholic Authors today, after seven years, is the achievement of an idea, a hope realized, a vision brought to the concrete; it is a graphic representation of Catholic contemporary writers who are voicing the eternal truths of Catholicity convincingly and artistically. Not all the three hun-

dred and more represented in the Gallery may be among the great or even the near-great of tomorrow yet the Gallery is not in any way apologetic for its deep interest in each one of the authors included, for perhaps the least known of them today may be tomorrow's best-known. For they prove our contention that we have a wealth of beauty, power and force in contemporary Catholic literature and we are proud to include them in our Hall of Fame.

To effectively organize such a project as the Gallery called for wide and discriminating co-operation. A selective list of one hundred Catholic authors of international distinction was submitted to twenty national and international literary authorities. Letters fully explaining our aim to make a constructive Catholic cultural contribution to literary history through the Gallery of Living Catholic Authors as an instrument in promoting the work of the Apostolate of Catholic Letters was sent to each of the authors approved by these authorities. Each was asked as a mark of co-operation and approval to send an autographed photograph, a letter of acceptance, and a page or more of original first-draft manuscript. Ninety-six replies were received, varying in expressions of joy, delight, gratitude, encouragement and enthusiasm for this movement, the first of its kind in Catholic literary history to co-ordinate the works of living Catholic writers into a "sanctioned literary brotherhood of all peoples of all lands." Letters were received stressing the point that the Gallery is "not an undertaking merely of today but of indefinite tomorrows", that it is somewhat of an "illustrated dictionary which is interminable", for Catholic writers will be an integral part of each gener-

ation and will win high places in literature and merit a place in the Gallery of Living Catholic Authors. Letters carried expressions such as "the future historian of American Catholic literary history will one day bless you for this project of the Gallery", from Monsignor Peter Guilday; and Christopher Dawson, "I believe the day has come for a more intellectual contact between Catholics than has existed in the past. It is encouraging to know what you are doing for this movement of Catholic thought"; Benjamin Musser, the poet-laureate of New Jersey, says, "it cannot be lightly smiled aside as ephemeral or inutile for it seems to me to be an inspiration of the Holy Spirit", and Agnes Repplier who was not at all enthusiastic, "the only interesting thing about a writer is his books, if you like them you read them and if you don't like them you let them alone. His photograph is waste material, his letters save in exceptional instances carry no inspiration", and yet Matthew Britt, O.S.B., could say, "had you started this one hundred years ago it would have been invaluable, and had you started it five hundred years ago all the king's gold could not have purchased it".

The Gallery functions through its Board of Governors, composed of twenty-five of the world's greatest editors, librarians, authors, publishers, educators and literary critics. The Reverend Francis X. Talbot, S.J., editor of *America*, is the chairman of the Board and the following are the members:

- Calvert Alexander, S.J., Editor, *Jesuit Missions*, New York City
- Kathryn Brégy, Critic, lecturer, Philadelphia
- Stephen Brown, S.J., Librarian, Dublin Catholic Library

William Bruce, President, Bruce Publishing Company, Milwaukee  
 John Gilland Brunini, Editor, *Spirit*, New York City  
 Paul Byrne, Librarian, Notre Dame University  
 Ursula Clinton, Editor, *The Horizon*, Melbourne, Australia  
 Abbé Gustav Constant, Catholic Institute, Paris  
 Sterns Cunningham, Catholic Book-of-the Month Club, New York City  
 James M. Gillis, C.S.P., Editor, *The Catholic World*, New York City  
 Denis Gwynn, Editor, *Dublin Review*, London, England  
 Marigold Hunt, Sheed and Ward, New York City  
 Blanche Mary Kelly, Cardinal Hayes Literature Committee, New York City  
 Reverend John Bernard Kelly, Catholic Writers' Guild of America  
 Julie Kernan, Catholic Editor, Longmans, Green and Company  
 Monsignor Michael Lavelle,<sup>1</sup> Rector, St. Patrick's Cathedral, New York City  
 Brother Leo, F.S.C., St. Mary's College, Oakland, California  
 Daniel A. Lord, S.J., Editor, *The Queen's Work*, St. Louis, Missouri  
 Sister Madeleva, C.S.C., President, St. Mary's College, Notre Dame, Indiana  
 Douglas Newton, Editor, journalist, London, England  
 Martin O'Malley, C.M., President, Kenrick Seminary, Webster Groves, Missouri  
 Francis J. Sheed, President, Sheed and Ward Co., London and New York  
 Francis X. Talbot, S.J., Editor, *America*, New York City

James J. Walsh, Author, educator, lecturer, New York City

Michael Williams, Editor, author, Westport, Connecticut

Membership in the Gallery is unlimited, and names of authors may be submitted by anyone and if approved by the Board the author is asked for an autographed photograph, a letter and a page or more of original manuscript. Originals are re-photographed and prints made and used for exhibition purposes, for the originals are placed in safety files for preservation. Lantern slides are also made and used for the illustrated lectures given on the Gallery to clubs, schools and colleges. It is principally through the illustrated lectures that we aim to accomplish our objectives of making our living Catholic writers better known and to build up a knowledge of these writers among our students and Catholic laity.

When the Gallery membership reached the two hundred mark, the Board decided to erect the greatest of the authors into a Permanent Gallery, an Academy, a sort of literary hierarchy, based in some points on the French Academy. Father Talbot, the chairman of the Board and editor of *America*, conducted a national plebiscite to enlist the Catholic reading public in making a selective survey of "contemporary Catholic authors". The membership of the Academy, *forty contemporary immortals*—twenty-five non-American and fifteen American authors, would be decided by the combined popular and electoral vote. Vacancies will be filled by the Board. Gilbert Keith Chesterton was elected to the Academy but died before the formal opening. Death claimed the first member on March 13, 1939 when Archbishop Alban Goodier died in London.

<sup>1</sup> Deceased.

When Gallery members die their photographs are removed from the cases of the "living" members and placed in a section reserved for the deceased members who are still numbered among the "contemporaries".

The Gallery of Living Catholic Authors visions itself in the course of time not only as a collection of autographed photographs, letters and pages of manuscripts but as a central clearing house for all things pertaining to the history of the Catholic literary movement. Through unity and co-operation it will be a place of research for scholars and students working on the history of contemporary Catholic literature; a research library complete as to books, pamphlets, booklets and magazine articles written by these Catholic twentieth-century authors; an information service offering biographical and bibliographical data for contemporary Catholic writers; in fine, a Catholic clearing house of information and suggestion, international in scope, authority and function. Eventually the Gallery will be housed in a building especially designed for it by the great non-Catholic internationally known architect, Ralph Adams Cram who graciously drew a complete set of plans for an ideal building for the consolidation and the perpetuation of this most constructive contribution to Catholic literary history as realized in the Gallery of Living Catholic writers. Someone who desires to assist in the work of making our living Catholic authors better known will build for us this place to house the only collection of its kind in the world. The realization of our objectives will depend to a great extent on the whole-hearted co-operation of our Catholic people, those in charge of Catholic organizations, of cultural and literary ac-

tivities, our librarians and educators in particular. For we have as Catholics, much to give, we know our standards of spirituality make the books written by the greater number of our Catholic writers not less literary nor less rich in content, we have the best of the essayists, dramatists, poets, historians and biographers included in our "literary elect", so we should catch a new vision of what we can do for the Apostolate of the Pen, making ourselves active in the formation of a Catholic reading public, doing what we can to carry on the message of the Gallery, namely, to make our living Catholic authors better known and their books more widely read and appreciated. Father Joyce of England said "you will be doing a service to the Church if you can stimulate the rising generation to create a Catholic literature." If this is accomplished no more necessary work of Catholic Action could be envisioned and no more compelling argument to prove the worth and the timely service of the Gallery of Living Catholic Authors.

The coat-of-arms devised by Pierre de Chaignon la Rose, the international au-

thority on heraldry, is beautifully symbolic of the Catholic notion of the Gallery. The colors are red and white signifying strength and purity. The Cross of



our Faith is composed of the alternate red and white stripes of our national flag. The crossed quill-pens explain themselves. The three clasps on the book are in honor of the Blessed Trinity. The open book has written across its open pages the first words of the Gospel of



Saint John and the motto of the Gallery. The shield has all the marks of good heraldry and above all it is helpfully symbolic and indicative of the Catholic aspect of the movement.

Highest ecclesiastical approval was obtained and the special blessing of Our Holy Father together with blessings bestowed on the members by cardinals, bishops and priests who appreciate the movement as pre-eminently Catholic Action and who expressed the wish that our Catholic schools would lend their help to make a success of the movement.

The students of today will be the leaders of Catholic thought and action tomorrow and if they, under the enthusiastic inspiration of their teachers and the librarians, become Catholic-minded in things literary what is to prevent the formation of an educated Catholic laity from whose ranks will come forth readers and writers who will effectively combat the anti-religious teaching and the anti-Christian philosophy so widespread today?

The Gallery of Living Catholic Authors presents the ideas, possibilities and materials, and dares, and challenges Youth to live and create Catholic ideals, but it is powerless, in itself, to compel the interest of Youth. It holds out in a very special way the possibility of a place among the living great and invites Catholic Youth to join the forces of the "living Catholic authors". Daniel Sargent said, "although all represented in your Gallery may not be very great they all have a great opportunity which you help to make even greater. An opportunity to gain recognition is all the young writer asks and this is granted by your inspirational Gallery of Living Catholic Authors."

The Gallery of Living Catholic Au-

thors includes the following as of January, 1940:

#### NON-AMERICAN AUTHORS<sup>2</sup>

Karl Adam  
Maurice Baring  
Hilaire Belloc  
Paul Claudel  
Padraic Colum  
Christopher Dawson  
Abbé Ernest Dimnet  
Eileen Duggan<sup>3</sup>  
Henri Ghéon  
Etienne Gilson  
Archbishop Goodier, S.J.<sup>4</sup>  
Christopher Hollis  
Johannes Jorgensen  
Sheila Kaye-Smith  
Ronald Knox  
Shane Leslie  
D. B. Wyndham Lewis  
Arnold Lunn  
Jacques Maritain  
C. C. Martindale  
Alfred Noyes  
Giovanni Papini  
Sigrid Undset

#### AMERICAN AUTHORS

Leonard Feeney, S.J.  
James Gillis, C.S.P.  
Monsignor Peter Guilday  
Carlton J. H. Hayes  
Daniel A. Lord, S.J.<sup>3</sup>  
Sister Madeleva, C.S.C.  
Theodore Maynard  
Agnes Repplier  
Daniel Sargent  
Fulton Sheen  
Francis X. Talbot, S.J.  
William Thomas Walsh  
Helen C. White  
Michael Williams

2. G. K. Chesterton was unanimously elected to the Academy but died before the formal opening of the Academy.

3. Elected in 1939.

4. Died March 13, 1939.



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## Cataloging and Classification Notes

Edited by REVEREND THOMAS J. SHANAHAN  
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### LIBRARY CLASSIFICATION IN THE CATHOLIC LIBERAL ARTS COLLEGE

By Sister Frances Clare

*Our Lady of the Lake College, San Antonio*

#### PART II

*Use of L.C. tables to supplement unexpanded sections of other classifications was explained in the December issue of the C.L.W. The following treatment on the expansion of the class Literature by this method concludes Sister Frances Clare's discussion.*

As a whole, undoubtedly the simplest group of books to classify is Literature, and yet this class as treated by Dewey leaves much to be desired when applied to a college library. First of all, fiction ought to be classified in libraries serving students of literature, and all liberal arts college students belong in that category. Too many of our collections have been blindly arranged according to the public library use. Without going into the argument more deeply, a classified grouping cannot help but bring about one very desirable result from both the scholastic and the library viewpoints—that of exposing the student more often and without coercion to other literary works in which he ought to have a reading interest.

As a primary basis for arranging literature the two systems maintain the nationality of the author. While the Library of Congress has a separate chrono-

logical grouping for literary studies and for the works of individual authors, the *Decimal classification* groups both these designations in one, but also maintains the chronological procedure, the much narrower basis in the latter scheme, here as everywhere else, cramping into the one allotted space for an individual what the former can spread through a block of numbers chosen in accordance with the scarcity or profuseness of an author's literary output. This is not the place to decide upon questions of policy, but there can be no sane objection to observing the chronological grouping of the authors as fixed by Dewey and his successors, except that the contemporary writers are not provided for in the same way. It is well known that in practice, however, this feature has become almost completely obsolete, though in reality there is little to be gained in a college library from a strict alphabetical arrangement of authors within a given type of literature in preference to a period grouping. It facilitates the approach to the Library of Congress regrouping to employ the specific notation for individual authors, for thereby the Cutter number is not needed for differentiating, as is the case otherwise, and a more direct adaptation can be made of the Library of Congress plan in each instance, and of the "Table of Subdivisions under Individual Authors" when such is desired.

This adaptation for the works of individuals may be made in several ways, the first of which necessitates a longer notation than may be desirable. By retaining the author's chronological place as given in the Dewey scheme and adding to it the number indicated in the proper "Table of Subdivisions under Individual Authors" there is obtained a possible arrangement of the forty-eight or ninety-eight places as designed by the Library of Congress system, with a number running into four decimal places. To illustrate by the plan for John Milton, which covers forty-eight numbers: The *Decimal classification* notation is 821.47. As this place is reserved for Milton alone, no Cutter number is employed to indicate the author. Following the Library of Congress "Table" for a block of forty-eight numbers<sup>3</sup> the resultant notation for Milton's works will run from 821.470-821.4748 or 821.4750-821.4798 and the Library of Congress detailed plan is transferred into the one-number group of the *Decimal classification*.

For libraries which try to avoid so long a notation, another plan is suggested, which will accomplish the same result and can be used with the Milton individual place or with the alphabetic position of the author indicated by means of his Cutter number. By this plan the forty-eight or ninety-eight divisions in the group are forced into order by building on to the author number, in two ways: first, by an alphabetic subarrangement, and secondly, by carrying out the author

number to four places. To illustrate by the Milton arrangement again: The regular notation 821 M66 will indicate collected works, which are subarranged by date or by editor; in the latter case either the initial letter in lower case type is employed or a second Cutter number after the usage of the Library of Congress. M660 follows, with s added for selections and t for translations, each of which has an alphabetic subarrangement for editor, or for language and translator. M661 with an alphabetic subarrangement by title will cover the poetical and prose works; M662, works edited by Milton; M6620-29, the remaining groups. In this way there has been no infringing on the place for the next author whose numerical designation is M663.

Neither of the two plans suggested will be necessary in such great detail as here presented except in the rare case of a specialized collection stressing a particular individual. For the ordinary college library a sufficient elaboration and a corresponding degree of order can be obtained, even for Shakespeare, by following out simplified alphabetic plans such as those included in the *Decimal classification* under the caption, "Special Author Tables".<sup>4</sup>

This treatment has in no way been exhaustive; the examples that have been presented have been intended only as illustrative of the many possibilities that open up to one who is experimenting with them and of the interest and satisfaction afforded by the pursuit of the experiment.

<sup>3</sup> U. S. Library of Congress, *Classification: Literature, Subdivisions* PN, PR, PS, PZ, p. 219-222.

<sup>4</sup> Dewey, *Decimal classification*. 13th ed. p. 1646-47.

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## News and Notes

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### NEW PRO PARVULIS SERVICE

The Pro Parvulis Book Club from its headquarters in the Empire State Building, New York City, announces that in addition to the regular bi-monthly book-of-the-month which it now selects for young people of high school age an unusual extra service is to be sent to the members. This consists of a mimeographed sheet of both Catholic and non-Catholic titles which are currently published and receiving wide publicity, but which are too mature for high school libraries and high school ages, or for various reasons unsuitable. This sheet is sent to members in each *Herald* — the Book Club review magazine, which reviews many new books that are recommended for high schools besides the book-of-the-month. The sheet of mimeographed titles **NOT RECOMMENDED** is to be a guide to perplexed librarians. It is purposely on loose sheets for filing in the librarians' or parents' own files. It is therefore not intended for the reading of the young people except as the librarian or the parent wishes to use it. The titles listed are new, of current interest and represent the *first constructive action taken in this country to guide high school youth in its reading*. Together with the book-of-the-month and the additional recommended selections in the *Herald* there is no longer any excuse for any Catholic high school not guiding its bookreading youngsters properly.

### MINNESOTA-DAKOTA CONFERENCE

The fifth Minnesota-Dakota Catholic Library Conference was held at the College of St. Catherine on Friday, December 1st. Meeting in joint session with the librarians was the Catholic Secondary School Association of Minnesota.

Miss Agnes Keenan of the College of St. Catherine faculty struck the key-note through her paper, "Truth Is Our Heritage". Mother Patricia, of Villa Maria Academy, Frontenac, followed with a consideration of how to present this truth through books.

"The Co-operative Study at Cretin" was the subject of a report by Brother John Berchmans of Cretin High School, St. Paul, treating in particular the criteria used in selecting and in evaluating the library, especially for Catholic schools. He pointed out several weaknesses in the failure to evaluate religious instruction and character training; the omission of all Catholic periodicals in the study's rating list, and the inadequacy of Catholic titles in the *Wilson Catalog for high school libraries*. This provoked a discussion on the problem of incorporating Catholic titles in the *Wilson bibliography* and the extent of Catholic representation in the *Reader's Guide and Book Review Digest*. It was decided that the two groups consider a course of action on these issues at their respective business meetings.

Resolutions adopted were: 1) That recommended Catholic titles be included

with an identifying symbol in the body of the *Wilson Catalog for high school libraries*; 2) That the students of the College of St. Catherine Library School make a survey on the percentage of Catholic articles in *Reader's Guide* (both editions) and in *Book Review Digest* and that the survey be presented at the mid-winter meeting of the C.L.A. at Chicago for further action.

At the joint meeting the following talks were delivered: "Microfilms and Projectors in Libraries", by R. S. Beveridge; "How Effectively Do High Schools Teach the Use of Books and Libraries", by Sister Febronia of St. James Academy, Grand Forks; "Certification and School Library Standards", by Miss Ruth Ersted, Director of Minnesota School Libraries; and, "Publicizing Religious Books", by Miss Elizabeth Bond of the Minneapolis Public Library.

Miss Grace Schutte was elected chairman for the coming year. Fifty-eight persons were registered for the conference.

#### MID-WEST UNIT

On October 14 the Mid-West Unit held its regular annual meeting at the Marymount College Library, Salina, Kansas, with 133 members present. Sister Mary Rose, O.S.B., presided. After the business meeting and a general session the group divided into round table meetings devoted to college, high school, elementary school, hospital and nursing libraries and service to Catholic readers using public libraries.

Among the outstanding papers were "Statistical Forms, Annual Reports, Questionnaires for Catholic Libraries", by Boniface Moll, O.S.B.; "The Evaluation of Secondary School Libraries According to the Cooperative Study of Secondary School Standards", by Charles Kruger,

S.J.; and, "A Preliminary Survey of Parish Libraries in the Mid-West", by E. T. Sandoval, S.J.

#### WESTERN NEW YORK CONFERENCE

At the meeting on December 9, Reverend Andrew L. Bouwhuis, S.J., chairman, announced that the number of books purchased as a result of the traveling exhibits is convincing proof that parents are anxious to provide good literature for their children when it is available. As far as we know this practice of the traveling exhibit sponsored by a library group is unique and we are glad to learn that it was successful.

The Conference has also sponsored the publication of a six page leaflet entitled *Catholic books for children from the first to the eighth grade*, distributed by a local Catholic bookstore.

#### BROOKLYN-LONG ISLAND UNIT

The last meeting of this unit was held on Armistice Day at which the following officers were elected: Chairman: Sister M. Natalena, S.S.J., Librarian, St. Angela Hall; Vice-Chairman: Mrs. Nathaniel Cartmell, Children's Librarian, Queens Borough Public Library; and Secretary: Brother Cecilian Antony, Librarian, Bishop Loughlin Memorial High School.

#### WISCONSIN UNIT

On December 8th the Wisconsin Unit, Sister Ildephonse presiding, held its eighth local conference meeting at St. Stanislaus High School, Milwaukee. Sister Justina, S.S.N.D., emphasized the importance of an *organized* central library in the elementary school and gave practical suggestions for equipment and an extensive list of books suitable to the various divisions of the Catholic curriculum. The Pro Parvulis Book Club was highly rec-



commended for its selections and reading lists.

Reverend A. C. Kenny, O. Praem., prefaced his discussion of magazines with a reference to the requirements of various associations, such as the North Central. The question arose whether it was better to keep objectionable magazines out of the hands of high school students, or to let them read the various articles and have the teacher point out the fallacies and thus teach them to read discriminately. The meeting was concluded with a brief talk by Miss Irene Newman, state supervisor of school libraries, on the vital influence of the Catholic school on the life of the child.

#### NORTHERN OHIO UNIT

The annual conference of the Northern Ohio Unit was held on November 4th at the Mayflower Hotel, Akron, with Mr. Frank T. Suhadolnik of John Carroll University presiding and Sister M. Natalia, O.S.U., of Ursuline College acting as secretary.

The Reverend Clarence Elwell, Director of High Schools for the diocese of Cleveland, presented a valuable paper on "Standards for Libraries in Catholic Secondary Schools", which summarized and supplemented the results of the *Cooperative study of secondary school standards*. A symposium on "Developing in Our Students Ability to Evaluate Books" brought many suggestions such as the need for learning "the language and tradition of books through the reading of many, and the best, books" such as Greek and Latin classics in translation or in the original, advocated by Reverend Paul Sullivan, S.J., Professor of English at John Carroll University. College and secondary school round table meetings were held in the afternoon.

#### REDEMPTORIST BIBLIOGRAPHY

The publication of the *Bibliographie générale des écrivains Redemptoristes*, by Maurice de Meulemeester, C.S.S.R. was completed in 1939 with the publication of the third volume. Started by Reverend Maurice de Meulemeester and his collaborators as a memorial of the bicentenary of the Redemptorist Congregation, this important work was completed in 1939 in time for the centennial observance of the canonization of St. Alphonsus Liguori.

The first volume is devoted entirely to the literary work of St. Alphonsus and includes a list of anti- and pro-Alphonsian productions. A valuable feature of this volume is the analysis or synopsis of each work of the Saint. All the known editions, whole or partial, of his writings are listed and then summarized in convenient tables. The second volume is given to the works of Redemptorist authors. A brief biographical notice of each author is placed after his name. The third volume contains anonymous works, a list of all periodicals formerly published or now conducted by the Redemptorists, supplements to the first and second volume, and a well developed index to all three volumes.

There have been 17,457 editions of the 111 separate productions attributed to St. Alphonsus; 1,300 Redemptorists have followed the example of their founder, producing some 10,000 works and editing 231 periodicals. One of the earliest German Catholic papers in the United States was begun by the Redemptorists. These three volumes form a quite interesting and valuable collection of Redemptoristiana, a worthy tribute to St. Alphonsus and his sons.



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## Norme per il catalogo degli stampati

A Review by COLMAN J. FARRELL, O.S.B.,  
St. Benedict's College, Atchison, Kansas

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*Norme per il catalogo degli stampati.*  
Seconda edizione. Biblioteca Apostolica  
Vaticana. Città del Vaticano, Biblioteca  
Apostolica Vaticana, 1939. Pp. xii, 490.  
L. 40.

Since the second edition of the *Norme* adheres faithfully to the rules originally set forth in the edition of 1931, it will suffice to refer persons desiring a full discussion of this highly rated code to Dr. J. C. M. Hanson's elaborate review article which appeared in the *Library Quarterly* I (1931), 340-46. The second edition likewise has been reviewed by Dr. Hanson in *Library Quarterly* IX (1939), 360-61, where he describes the new edition as follows:

"The changes which he (Dr. Giordani) and his associates (Dr. Matta, Graglia, Vian) have introduced consist mainly in modifications of headings, additions of illustrations, and a considerable expansion of the appendixes. Among the more important of these changes are the following:

1. Definitions of bibliographic terms, pp. 7-11.

2. Combinations of rules 144 and 145 of the first edition into 'Sections of societies'—rule 144 in the new edition.

3. The introduction of a rule for 'banks' under rule 145, which may seem a little out of place here, as 'banks' might better be placed with 'institutions'—or, better, as part of a new rule on 'firms and business organizations'. The explanation is, no doubt, that the division of the corporate entry rules into the four sections

found in the Anglo-American code has not been adopted by the Vatican Library.

4. After rule 220 *De imitatione Christi* there is a new rule to cover the index of prohibited books.

5. Under 'imprint' there is a new statement containing directions as regards the dates of the *Hegira* (rule 300). To make room for the new rule the statement on 'copyright' (303 in the first edition) has been incorporated as section b under 302—'Dates taken from parts of the book other than the title-page'.

"The new edition contains 490 numbered rules and five appendixes. The latter cover pages 397-463 and, with the new illustrations, account for the considerable increase in the size of the volume. Appendix I is concerned with fifteenth-century books; II, with abbreviations; III, with bibliographic terms translated—in the first edition limited to Italian and English, now expanded to include also French, Spanish, and German, with a Index; IV, with transliteration—Gaelic has been added; and V, with sample cards."<sup>1</sup>

The preface to the second edition states the object of the new edition as follows (freely translated):

"... to eliminate inconsistencies, to elaborate some rulings, to clarify the diction, and to add various examples and appendixes, in such a way that this enlarged and improved edition may the more effectively promote the reorganization of catalogs which is one of the most

<sup>1</sup> Quoted with permission of *The Library Quarterly*.

notable aspects of the contemporary quickening and expansion of libraries, and that it may serve as a new contribution to international collaboration in cataloging."

Cited in a foot-note is the observation of Dr. Bishop of the University of Michigan writing in the *Library Quarterly* IV (1934), p. 169:

"The Vatican *Norme*, perhaps the best of modern cataloging codes";  
and that of Dr. McPherson of Columbia University in *Some practical cataloging problems* (Chicago, 1936), p. 15-16:

"The Vatican rules are at the present time the fullest and most up to date in the world."

Catholic libraries, however, stand to profit perhaps to an even greater extent than others by the rulings of the Vatican Code through its generous provisions for cataloging materials of an especially Catholic character. Many classes of Catholic materials not mentioned in the Anglo-American rules of 1908 are elaborately treated in the Vatican Code; while items of especial interest to Catholic libraries that are but vaguely treated in the 1908 edition of the Anglo-American Code, are clarified and elaborated in the *Norme*.

The following are some of the rulings of especial interest to Catholic libraries not treated in the 1908 Anglo-American Code:

- Acts of the Martyrs
- Antipopes
- Apocryphal books
- Beatification and canonization
- Cardinals
- Cathedral chapters
- Causes of the saints
- Cemeteries
- Concordats
- Confraternities
- Curia romana

*De imitatione Christi*

Dioceses

Encyclicals

Francesco d'Assisi (legends)

Holy See

Index librorum prohibitorum

"Notre Dame de. . ."

Parishes

Patriarchs

Pious societies

Pontifical army

Prayerbooks and other unofficial books

Sacred congregations of the Holy See

Sacred hymns

Seminaries

Sisters

"Venerable"

The Anglo-American rules of 1908 dispose of denominations, religious orders, catechisms, liturgical books, prayerbooks, etc., in a single rule (80) of three lines. The corresponding material in the Vatican Code is treated in great detail in special rules accounting for perhaps thirty pages of matter. The Vatican rule (65) for entering books by members of religious orders covers eight pages of the new edition of the Vatican Code. Five and a half of these are devoted to a partial list of religious orders with their symbols, alphabetized both by order and by symbol. Rule 216 regarding liturgical books covers two pages and gives a list of the commoner liturgical books in their customary Latin titles. The Anglo-American rule for Bible entries covers half a page in the 1908 edition while the Vatican rules for Bible entries extend over fifteen pages.

A fuller list of the sacred congregations of the Holy See is provided in the new edition of the Vatican Code and the language of the entries is changed from

(Concluded on page 128)

# New Books

## BOOK CLUB SELECTIONS

### CATHOLIC BOOK CLUB

January

BLANTON, MARGARET GRAY. *Bernadette of Lourdes*. Longmans. \$2.50.  
Annotation in December, p. 96.

### PRO PARVULIS BOOK CLUB

January-February

Boys 10-14. HEAGNEY, H. G. *Blockade runner*. Longmans. \$1.50.

A biography of Father Tabb handled like an exciting adventure tale of the Civil War days and the blockades.

Girls 10-14. SEREDY, KATE. *The singing tree*. Viking. \$2.00.

A beautiful sequel to *The good master*. It is alive with fun and tenderness, and shows in clear fashion the sadness of war and the unrest and denial of God that came out of the last. Startlingly handsome, with frontispiece in full, brilliant color.

Younger Children. ATKINS, ELIZABETH HOWARD. *Little Wolf's brother; a story of the California Indians*. Stokes. \$1.75

Witty, funny story of a little boy among the Indians in the days of Junipero Serra, of his sureness that he was "white boy" and of the solution of the mystery. Packed with the fun and pathos and mystery children love as well as a beautiful picture of life on the old Missions.

High School Age. C., S. M. *The dark wheel*. Kenedy. \$2.00.

A novel of contrast between 1940 and 1525. But whereas in her earlier book S. M. C. took a medieval character into this modern world, now we see a modern man dropped back into 1525. The action in *The dark wheel* is more continuous, the suspense and mystery more heightened, and the reactions more clear to modern youth. But the philosophy is as delicate, the spirituality as clear as in *Brother Petroc's return*. We believe it will be an exciting and much discussed selection, and once we have high school seniors discussing books of spirituality we have touched a goal!

## REFERENCE

*The 1940 National Catholic Almanac*. (Formerly known as *The Franciscan almanac*.) Compiled by the Franciscan Clerics of Holy Name College, Washington, D. C. Paterson, N. J., St. Anthony's Guild, 1940. Pp. xix, 759. \$0.75.  
Reviewed in BOOK REVIEW section.

## PHILOSOPHY

GILBERT, DAN. *A manifesto of Christian youth*. Danielle Publishers, 5472 Gilbert Drive, San Diego, Calif., 1939. Pp. 138. \$1.00.

Challenge to youth, unemployed in an economic world that does not need their energy, zeal, or power of intellect and will, to heed a higher calling which is away from and above the world.

GILSON, ETIENNE. *Christianity and philosophy*. Tr. by Ralph MacDonald. Published for the Institute of Mediaeval Studies by Sheed and Ward, 1939. Pp. xxvi, 134. \$2.00.

"The ultimate aim and purpose is to discuss certain conceptions of the relations of faith and reason which, were they to be accepted, would preclude the very possibility of the notion of a Christian philosophy by making it a contradiction in terms. Having tried elsewhere to establish the reality of Christian philosophy as an historically knowable fact, I am attempting here to discover, within the very essence of the Catholic faith, the roots of its theoretical possibility, or in other words, to establish that the notion of a Christian philosophy appears as consistent from the point of view of the Catholic truth taken in its entirety, and from no other one." (Preface)

Contents: Nature and philosophy. Calvinism and philosophy. Catholicism and philosophy. Theology and philosophy. The intelligence in the service of Christ the King.

KELLEY, FRANCIS CLEMENT, BP. *Letters to Jack*. Tenth ed., rev. Paterson, N. J. St. Anthony's Guild, 1939. Pp. vi, 197. \$1.00.

Lively, inspiring essays on character traits and phases of conduct, e.g., Thinking, Friends, Enemies, Love, Loyalty, Inspiration, etc. Excellent for adolescents or young adults.

ROLBIECKI, JOHN J. *The prospects of philosophy*. Benziger, 1939. Pp. xiv, 161. \$2.50.

The author writes for those who would devote time to a deeper study of the principles of truth. Reviewing the past and calling attention to the alliance of the sciences, to bibliographical aids, and to the facility of international intercourse, he encourages the "thinkers" to take advantage of the opportunities to broaden knowledge, to synthesize truth as it has been uncovered up to the present time and, in the light of true principles to seek a solution to problems still unsolved.

## RELIGION

BORGONGINI-DUCA, (Most Rev.) FRANCIS. *The Word of God; a series of short meditations on the Sunday Gospels*. Tr. by Most Rev. Francis J. Spellman. Macmillan, 1939. Pp. 211. \$1.00.  
New edition of a meditation manual originally published in 1921.

FENTON, JOSEPH CLIFFORD. *The theology of prayer*. Bruce, 1939. Pp. xii, 257. \$2.25.

"Fundamental scientific teaching on prayer" extracted from the great scholastic theologians; written for college students or adults.

FURFEY, PAUL HANLY. *This way to heaven*. Silver Spring, Md., Preservation Press, 1939. Pp. xi, 209. \$2.00.

A series of inspirational essays "on the spiritual life written for people who desire to strive for a high standard of perfection while living in the world". The author appends a list of additional books for spiritual reading.

GARRIGOU-LAGRANGE, R., O.P. *Predestination*. Tr. by Dom Bede Rose, O.S.B. Herder, 1939. Pp. xiv, 382. \$3.00.

Based on three articles originally published in the *Dictionnaire de théologie*. The first part discusses the teaching of Scripture and the early Church, the second the principal solutions of the problem followed by a synthesis while the third covers efficacious grace. Thoroughly documented and indexed.

JANE MARIE, SISTER, O.P. *The life of Our Lord*. Collegeville, Minn., Liturgical Press, 1938. Pp. 283. Mimeographed. \$1.00.

A volume in the *Christian religion series*.

MCGARRY, WILLIAM J., S.J. *Paul and the crucified. The apostle's theology of the Cross.* America Press, 1939. Pp. xx, 272. \$3.00.

A popular survey of St. Paul's life and especially his theology by the editor of *Theological Studies*.

MICHEL, VIRGIL, O.S.B. *The Christian in the world.* Collegeville, Minn., Liturgical Press, 1939. Pp. vi, 241. \$1.00.

A text in the *Christian religion series* (the sequel to the *Christ-Life series in religion*) stressing the application of Catholic doctrine to the daily life of the Christian. Part Three discusses "The Unchristian World" and doctrines such as evolution, materialism, naturalism, humanitarianism and totalitarianism.

MICHEL, VIRGIL, O.S.B. *Our life in Christ.* Collegeville, Minn., Liturgical Press, 1939. Pp. vi, 240. \$1.00.

A volume in the *Christian religion series* emphasizing Christian life in Christ through His Redemption, the sacraments, prayer and the commandments.

MUELLER, F. J. *The human Christ.* Bruce, 1939. Pp. xi, 190. \$2.00.

"This book purports to do no more than paint pen pictures of some few of the supreme attractions of that Divine personality." Emphasizes human traits rather than details of doctrine and morality.

PLUS, RAOUL, S.J. *Meditations for religious.* Tr. from the French by Sister Mary Bertille and Sister Mary St. Thomas. Pustet, 1940. Pp. 423. \$2.75.

Daily meditations based "on the Mass of the day and the liturgical seasons", aiming at a "maximal development of the spirit of the liturgy". An index to subjects and saints will facilitate use of this excellent volume.

MOUNT MARY COLLEGE, MILWAUKEE, WIS. *The autobiography of a college.* By the president, faculty, and students of Mount Mary College, Milwaukee, Wisconsin. Edited by Edward A. Fitzpatrick and Sister Mary Dominic. Bruce, 1939. Pp. xvii, 271.

This *Autobiography* gives a splendid insight as to the purpose of a modern Catholic girls' college. The book is well written and explains the foundation, expansion and development of the college, its aim, creed, and curriculum. The choice of the site, construction of buildings, selection of faculty and plans for future development are other subjects effectively treated. Dozens of superb photographs, excellent print and paper, plus a detailed index combine with above features to make this the outstanding educational book of 1939.

NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION. *Report of the proceedings and addresses of the thirty-sixth annual meeting, Washington, D. C., April 12, 13, 14, 1939.* N. C. E. A., 1939. Pp. 575. \$1.00. (Its Bulletin, Aug. 1939, v. 36, no. 1.)

Explained by title.

#### SOCIAL SCIENCES

ENGLISH, MICHAEL I., S.J. *Rebuilding the social order.* By Michael I. English, S. J., and William L. Wade, S.J. Loyola University Press, 1939. Pp. vii, 104. \$0.80.

Syllabus on social science at the college level based on the three encyclicals, *Rerum novarum*, *Quadragesimo anno*, and *Divini redemptoris*. With bibliographical references and discussion questions.

MANION, CLARENCE. *Lessons in liberty; a study of God in government.* University of Notre Dame Press, 1939. Pp. x, 297. \$1.50.

Textbook on the Catholic philosophy of political science studied in relation to the American government. Purposely emphasizes principles rather than forms and methods of government.

WILEY, THOMAS E. *Community structure.* Herder, 1939. Pp. xvi, 355. \$2.00.

Well-illustrated Catholic high school text in the social sciences.

#### ART

BONNEY, M. THERESE. *The Vatican.* Text and photographs by M. Thérèse Bonney. With an introduction by the Reverend John La Farge, S.J. Houghton Mifflin, 1939. Pp. vii, 131. \$3.00. Marvelous collection of photographs of Popes Pius XI and XII, leading personages of the Papal Court, St. Peter's, the Pontifical Palace, Vatican City, the Vatican Library, Castel Gandolfo, etc. Descriptive notes face each photograph.

#### POETRY

ABAIR, (Rev.) FREDERICK. *The Queen of Heaven.* An angel describes Mary's coronation. Illus. by Sister M. Genevieve, R.S.M. The Author, St. Mary's Church, Kirby, Ohio, 1939. Pp. x, 140. \$0.50.

A poem in which an angel describes the jubilant reception of the Mother of God into the heavenly courts. Beautifully written, this book will be enjoyed by all as a treasury of meditation.

#### BIOGRAPHY

BELLOC, HILAIRE. *Charles II. The last rally.* Harper, 1939. Pp. vii, 280. \$3.50.

Dramatic biography of the English king who conducted the "last rally" of the English monarchy against the capitalistic power and who died a Catholic.

BOYER, (Rev.) O. A. *She wears a crown of thorns, Marie Rose Ferron (1902-1936), known as "Little Rose" the stigmatized ecstatic of Woonsocket, R. I.* The Author, St. Edmund's Rectory, Ellensburg, N. Y., 1939. Pp. xiv, 225. \$2.50.

Life story of Mary Rose Ferron, American stigmatist, recorded by one of her spiritual directors in order to preserve the evidences of God's grace working in the soul of His servant. The author includes a short treatise on mysticism and an essay on the art of judging a mystic.

HUSLEIN, JOSEPH, S.J., ed. *Heroines of Christ.* Bruce, 1939. Pp. xii, 186. \$2.00.

Contents: Christ's passionflower—St. Agnes. Mary of light—Maria de la Lux Camacho. White dove of Rome—Cecilia. The flame of Lucca—Gemma Galgani. The maid of Orleans—Joan of Arc. The shepherdess of Our Lady—Bernadette. Bride of the Crucified—Catherine of Siena. Plucky little girl—Eulalia. He opened His Heart to her—Margaret Mary Alacoque. The heroine of Cordova—Flora. She kept the secret of her Queen—Catherine Labouré. The girl who confounded the wise—Catherine of Alexandria. The maid that conquered—Lucy. The lily of the Mohawks—Kateri Tekakwitha. The little flower of Carmel—Thérèse of the Child Jesus.

#### FICTION

WHITE, HELEN C. *To the end of the world.* Macmillan, 1939. Pp. 675. \$2.50.

An historically authentic novel describing the condition of the Catholic Church during the French Revolution portrayed through the life of Father Michel who begins as a novice at Cluny, becomes a curé in a fishing village, and finally an heroic defender of both the Faith and the Republic during the Terror in Paris. Excellent history and dramatic fiction.

#### JUVENILE

BEEBE, CATHERINE. *The children's Saint Anthony.* Pictures by Robb Beebe. St. Anthony Guild Press, 1939. P. 79. \$0.50.

Life of St. Anthony of Padua for grade-school children with two-color illustrations.

CLEMENTIA. *Wilhelmina.* Pustet, 1940. Pp. 265. \$1.50.

Admirers of the Mary Selwyn books will welcome another meeting with their favorites in this story, full of the fun and excitement which the presence of the merry Wilhelmina insures.



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## Book Reviews

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*The medieval library.* By James Westfall Thompson. Chicago, University of Chicago Press, 1939. Pp. viii, 682. \$5.00.

For the first time we have in English an extremely scholarly and comprehensive survey of the medieval library from the early church collections of the period of Clement of Alexandria (d. 217) and Pamphilus (d. 310) to the close of the manuscript period in the fifteenth century. For each period and each country is given a detailed analysis of the content of the major libraries (church, monastic and private), the rules and principles of library administration, short sketches of librarians and book-collectors and intriguing accounts of the wanderings of manuscripts. Approximately 2,350 footnotes will lead the scholar to the bulk of the literature so that this synthesis will also serve as an excellent handbook.

Since the continuous development of libraries goes back to the medieval library system (for "none of the ancient Roman libraries survived as an institution into the High Middle Ages"), we find in medieval practice the essential elements of modern procedure, such as adult education in the time of Pamphilus who "readily provided Bibles not only to read but to keep" and the extensive practice of inter-library loans. One will find here brief but essential data on bibliophiles such as Cassiodorus, Alcuin, Lupus of Ferrières, Richard Aungerville de Bury and hundreds of lesser names.

Although the bulk of the book is concerned with a detailed description of library content, the final chapters on "The Scriptorium", "Library Administration and the Care of Books", "Paper, the Book Trade and Book Prices", and "The Wanderings of Manuscripts" bring together many of the basic points scattered throughout the earlier 588 pages.

In his analysis of titles contained in the medieval libraries Professor Thompson provides a wealth of factual material necessary to the understanding of the Church's contribution to the

preservation and dissemination of knowledge. Although he is careful to stint his praise by stating that the founders of monasticism

"provide for the copying of manuscripts in the scriptorium not so much to produce new books as to keep the brothers from mischievous idleness. This is why so often when there was no more blank parchment the text was scraped from existing volumes and new writing inserted; not merely secular books but works of the most orthodox and the most revered Christian fathers were erased to make palimpsests, and in some cases a vellum was used, not twice, but a fifth and sixth time for re-writing. It was the occupation of writing, and not what was written, that was valued."

This stricture must necessarily be qualified as Professor Thompson immediately does in the following paragraph:

"There were, of course, in most periods individual monks of scholarly tastes as well as ascetic enthusiasm, and these inevitably devoted their leisure to books, not mechanically, but intellectually and aesthetically. Moreover, when a man of this type rose to authority, he would inevitably show in his supervision of the scriptorium and library of his house a real interest in literature and learning. Yet, in our gratitude for what such men did as individuals, we should not forget that, while a few were preserving books, other monks were allowing them to perish through neglect or actual destruction. Despite noble exceptions, the medieval scriptorium was more often a treadmill for meaningless labor than it was a shrine where the expiring flame of literary culture was sedulously preserved."

We must agree that there are cases of neglect as well as examples of assiduous devotion to learning. We should not assume though that the disregard for books and learning existed only in the Middle Ages but as is pointed out elsewhere in this volume equal or greater neglect and positive destruction is found in the modern period such as during the "Reformation" in England, the various wars and censorship drives which have resulted in "burned books".

In conclusion, we welcome this history of the medieval library as "an essential chapter in the

history of the intellectual development of civilization". It is a scholarly yet readable synthesis which may be supplemented but which will hardly be superseded for many years. Our only major regret is that the lack of space and also probably of money resulted in the omission of a complete bibliography and a more thorough index.

*Personnel administration in public libraries.* By Clara W. Herbert. With a chapter by Althea H. Warren and Lora A. Roden. Chicago, American Library Association, 1939. Pp. xiv, 190. \$2.25.

Personnel administration for libraries as a scientific approach to the effecting of a harmonious staff rendering a higher quality of service is a new thing. The librarian, of necessity being the personnel director for a majority of such institutions, has had to rely on his own ingenuity in "selection of the staff, careful attention to working conditions, graded schemes of service, training for advancement, welfare activities and stimulation for the development of a progressive service". Because of the uneven distribution of ingenuity among librarians we find many libraries sadly lacking in proper personnel management while some few have rivaled the quality of work done in private industry.

But this general lack of proper personnel administration cannot be completely unloaded on the librarians' door step. Good personnel administration entails a combination of library policy which has been developing rapidly during the last two decades. To Clara W. Herbert we owe a debt of gratitude for breaking the ice for the entire profession in the production of *Personnel administration in public libraries*. Although the book does not completely satisfy the demand for literature on the subject it is the first codification of principles and policies that has appeared outside professional journals. The author said that "the following chapters do not pretend any completeness or finality since much of the material in them is based on the experience of one personnel officer over a considerable period of years. They are presented in the hope that they may be provocative of better and more thorough studies in this important field".

A majority of the principles set forth in this study have been accepted as standards by the American Library Association or have passed as resolutions in committees of the A.L.A. Prac-

tices of the Civil Service Commission and the Public Library system of the District of Columbia are drawn upon heavily. Her method of approach is expository. The style is terse and anything but slow. There is a line of continuity running through the book moving quickly from theoretical aspects to more specific problems. The book is well appended and the footnotes and the bibliography cover the larger part of existing literature on personnel work for libraries.

Perhaps there is a wide chasm between what should be done in personnel work in libraries and what is or can be done, but only such genuine enthusiasm for the work and such real work as has been done by Clara W. Herbert will bring libraries, public and others, to the level of personnel administration in industries.

JOHN W. CRONIN,  
Library of Congress.

*A comparative study of cataloging rules based on the Anglo-American Code of 1908; with comments on the rules and on the prospects for a further extension of international agreement and cooperation.* By J. C. M. Hanson. Chicago, University of Chicago Press, 1939. Pp. xiv, 144. \$2.00. ("University of Chicago studies in library science.")

Perhaps no other American librarian has given more study to the possibilities for international agreement on cataloging practice than Dr. Hanson, Chairman of the A.L.A. Committee responsible for the 1908 Code. He has ever held sanguine hopes and expectations of an increasing uniformity of practice in the preparation of main entries in book catalogs designed for international service. The growing number of union catalogs, recent undertakings such as the *Gesamtkatalog der deutschen bibliotheken*, the new British Museum General catalogue of printed books, the *Répertoire de bibliographie française* and the increasing number of new codes and new editions of older codes for catalogers, force the attention of librarians upon the compelling desirability and value of seeking the maximum degree of uniformity in the choice of main entries. Long possessed with an insistent consciousness of this great need, Dr. Hanson has now provided a study which will most certainly give a powerful impetus toward procuring a larger degree of international uniformity of cataloging practice.

The nineteen codes selected for comparison represent the rules of "the English-speaking coun-

tries and those of the Teutonic and Romance nations. The study has been limited to the rules which affect entry and heading directly, viz., Anglo-American Rules 1-135". The arrangement is admirable for ready reference in that the sequence and numbering of the Anglo-American Code is followed, while the notation of agreements or disagreements of the other codes follows in alphabetical sequence by code symbols (e.g.):

- Bas. (Basel. Universitätsbibliothek.)
- Bav. (München. Bayerische Staatsbibliothek.)
- Belg. (*Règles catalographiques à l'usage des bibliothèques de Belgique.*)
- B.M. (British Museum.)
- Cam. (Cambridge. University Library.)

The compiler expresses his regret that he could not obtain the latest edition of the Spanish code and that it was impossible to take cognizance of certain other new editions now ready or in process. Proposed revisions of the Anglo-American rules were not taken into account, but advanced proofs of the 1939 edition of the Vatican Code were obtained and employed.

Of singular value are the expert critical judgments of Dr. Hanson regarding the fundamental points of disagreement and his suggestions for the solution of difficulties. There are occasional references to authorities recommended by particular codes, e.g. Wien. Nationalbibliothek refers for Hebrew family names to Furst's *Bibliotheca Judaica*, and for the modern period also to Zeitlin's *Bibliotheca hebraica post-Mendelssohniana*.

The treatment of the divergent schools of thought respecting corporate entry and title entry is particularly valuable. The contrast emphasized by extensive translations from the rules of Germany, Austria, etc., especially in so far as they attempt to substitute title for corporate entry.

It is but reasonable to expect that Dr. Hanson's study and recommendation will receive the careful consideration of the committees engaged in preparing a new edition of the Anglo-American rules.

COLMAN J. FARRELL, O.S.B.  
St. Benedict's College.

*Floors and floor coverings.* By Cornelia D. Plaister. Chicago, American Library Association, 1939. Pp. 75. \$0.75.

A survey of all types of library floor coverings, e.g., asphalt tile, concrete, cork, rubber, linoleum,

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*Proceedings, thirty-first annual conference, Special Libraries Association, 1909-1939.* Baltimore, Maryland, May 23-27, 1939. New York, Special Libraries Association, 1939. Pp. 163. \$2.00; to S.L.A. members, \$1.00.

An important and interesting group of general papers and reports of particular sections of the S.L.A. (e.g., Biological Sciences, Commerce, Financial, Insurance, Museum, Newspaper, etc.) as well as the official reports of officers, committees and chapters. As an excellent survey of work accomplished and in progress this volume should stand on the shelf next to the A.L.A. *Proceedings* where it will be frequently consulted.

*The 1940 National Catholic almanac.* Thirty-fourth year of publication. (Formerly known as *The Franciscan almanac*.) Compiled by the Franciscan Clerics of Holy Name College, Washington, D. C. Paterson, N. J., St. Anthony Guild, 1940. Pp. xix, 759. \$0.75.

It is always a pleasure to begin a new year with a copy of this almanac, formerly entitled *The Franciscan almanac*. The present issue follows almost exactly the form and content of its predecessor with a slight improvement in make-up in the index and other parts of the text. Among the new and revised items are biographies of Popes Pius XI and Pius XII and lengthy excerpts from the encyclicals *Summi pontificatus* and the complete text of *Sermon laetitiae*, almost 100 pages of "Events of Catholic Interest in 1939", statistical information revised to November, 1939, and up-to-date lists of Catholics in literature, science, sports, government, etc". Most large libraries will find it necessary to duplicate this title; every Catholic family must have a recent edition.

### NORME PER IL CATALOGO

(Concluded from page 122)

the Italian used in 1931 edition to Latin. Ten rules (169-178) on ten pages are devoted to Catholic Church, Popes, Sacred Congregations, Councils and Synods, Conciliar Collections, Dioceses, Cathedral Chapters, Parishes, Eastern Churches, National Churches of the West.

It is but proper to point out that the *Norme* is in the main a codification of American practice with all the refinements worked out at the Library of Congress in the long period of years that has elapsed since the publication of the Anglo-American Code of 1908. Having had the privilege of examining all the drafts of revisions of the Anglo-American rules, the reviewer finds every indication that the new edition will go even farther than the Vatican Code in providing norms of practice and solutions of difficult problems in respect to the choice and form of main entries.

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*The United States Catholic Magazine and Monthly Review*, Vol. 2-7, 1843-1848. \$3.00 per volume.

Books: Shakespeare; *Macbeth*, Variorum edition. Ed., Furness. \$4.00.

Mackay. Dictionary of Lowland Scotch. Whitaker, 1888. \$1.75.

Barrère and Leland. Dictionary of Slang, Jargon and Cant. Bell, 1897. 2v. \$4.00 (Mudge). University of Scranton, Scranton, Pennsylvania.